

up an otherwise dull occasion." So you don't have the situation the Cherokee Nation that you had in the Osage Nation so much at this particular time.

INDIAN LAW AND WHITE MAN'S LAW-LEGAL SYSTEM

But this was a problem that the missionaries had and one that they were very slow to cope with. In fact, I guess it was one that never got coped with. But there were certain--I always like to trace this Cherokee history through certain areas, and I don't think I'll be infringing upon the speech that we're going to hear later from Earl Boyd Pierce when I talk about the era that I think is easiest to see in advancement of the Cherokees' end. Also, because I am a lawyer by training, this is an area that I know something about. You can see the development of the Cherokee civilization the Age of Sequoyah very clearly--in the changes with regard to the laws of murder. The Cherokees had a--Col. Hagerstrand talked about last week--like the Jewish people had a City of Refuge. E-Cho-Ta, not new E-Cho-Ta, but the historic E-Cho-Ta was their City of Refuge. And a murderer could go to the city of E-Cho-Ta, and there could take refuge. Now, how was murder regulated among the Cherokees before they adopted White Man's law? Well, it was by clan revenge. A murderer, I guess, --one member of the clan was a murder of all members of the clan, and the clan took the revenge. If I were a member of the Wolf clan, and I--one of my clansmen had been killed by a member of Blind Savana clan, for example. We would atone for that murderer simply by taking a life of a member of the Blind Savana clan. It didn't have to be the person who committed the murder. The first law the Cherokees enacted in 1808 was a law abolishing clan revenge for murder. And substituted in its place a light force group to regulate. Now, this was something that I think was very good, and one of the reasons the Cherokees were able to adapt so easily that they did